

AN

ANSVVERE

TO ONE

QUESTION.

WHEREVPON DEPENDETH

The Resolution of all

CONTROVERSIES,

Doubts, and Questions, which are,
or can be made about matters of

FAITH

*Wherefore it is to be diligētly, & carefully
reade, and duely pondered, after pray-
er made to God for the light of his
grace, without which it can-
not be rightly under-
stood in such sort
as is fit.*

Permissu Superiorum .

Printed at DOWAY.

MCDXXVIII.



THE QUESTION.



Hether is it necessary,
 that there should be
 in all ages since Christ,
 a Visible Christian
 Church, hauing in it
 lawfully sent visible
 Pastours, and Doctours, teaching with
 Infalible Authority *One* and the same
Infalible, sincere, and intire *Faith* of
 Christ, necessary to saluation; without
 adinixtion of any errour, proposed as
 deuine *Truth*, (by addition, or detracti-
 on, or mis-interpretation) contrary
 to the Doctrine first deliue-
 red by our Sauour
 and his Apostles,
 & which Church
 hath bin
 such?

THE

3

THE
ANSWERS.

*It is necessary that one such Church
be: and the Roman Ca-
tholicke Church
only is such.*

For Declaration of the truth of
this my Answer:



IT Is to be noted 1.
That although Al-
mighty God, by his
omnipotent power
could, by extraordi-
nary meanes, breed in-
fallible, supernaturall, Deuine, soule-
sauing Faith in men, without vsinge the
help of any visible Doctours, Pastours,
or any other liuing creature. Yet if we
speake, as we ought, according to the or-
dinary law, & course of Gods prouidēce,
manifested in the Holy Scriptures, and
confirmed by Histories, and daily expe-
rience; It is necessary, that there should
be in all ages, some or other *Visible*

A 2

Doctours

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Doctours and Pastours, or lawfully sent Preachers, authorised by Almighty God, and assisted by the Holy Spirit of *Truth*, promised for euer to be in the said Church, to teach it all *Truth*: For otherwise people of each age could not be sufficiently instructed, nor confirmed in Infallible certainty, and vnity requisite in soule-sauing Christian Faith: nor preserved from wauering in vncertainty, or wandering in errours, contrary to that *One, Infallible, entire, and sincere* Faith of Christ, which is necessary to saluation.

Note 2. That the *Necessity* of Doctours, and Pastors in the Church, is not only generally acknowledged by ancient Fathers, and all other learned Catholiques of this age; but is also confessed by the Learned sort of Protestants. Only Protestants deny, these Doctours, and Pastours, of whatsoeuer age after the Apostles, to haue Infallible Authority, although teaching with vnanimous consent, or with full Authority of a lawfully called, continued, and confirmed Generall Counsell; vnlesse it be in points Fundamentall, or soe farreforth

which resolueth all Quest. of Fayth. 5
farreforth as they prooue out of Scri-
pture. But Catholickes hold the Autho-
rity of the Church to be *Infalible*, in
whatsoever point of Faith.

*This therefore being the chiefe
point in Question.*

I will prooue, that there is *Infalible
AuthORITY* in the lawfully sent Doctors,
Pastours, and Preachers of the *Visible*
Church of Christ, soe farreforth as in
any age after Christ they teach, and
propose to people doctrine to be belee-
ued by deuine Faith, with vnanimous
consent, or with there full *AuthORITY*
in any lawfully called, continued, and
confirmed Generall Councell, whatso-
euer the point of Faith be, Fundamētall,
or not Fundamentall, prooued out of
Scripture, or not soe prooued.

*This I prooue first by plaine texts
of holy Scriptures.*

My spirit which is in thee, and my Isa. 59. 21
word, which I haue put in thy mouth,
shall not depart out of thy mouth, nor out of
the mouth of thy seed, nor out of the mouth

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of the seed of thy seed, from henceforth for
ever.

Joan. 14. 16. I will aske my Father, and he will giue
you another Paraclete, that he may re-
maine with you for ever, the spirit of Truth.

Joan. 16. 13 When the spirit of Truth shall Come, he
shall teach you all Truth.

Matth. 28 19. 20. Going teach all nations &c. teaching
them to obserue all things whatsoever I
haue Commanded you; and behold I am
with you, all dayes vnto the end of the
world.

Marc. 16. 16. Preach the Gospell to euery creature
and he that will not belecue shall be con-
demned.

Matth. 18 17. Hee that will not heare the Church let
him bee to the a Heathen and Publican.

Matth. 23. 2 3. Vpon the Chayre of Moyses Scribes,
and Pharises haue suten: all things ther-
fore whatsoeuer they shall say to you, Ob-
serue yee and doe.

Luc. 10. 16 Hee that heareth you, heareth me.
he that despiseth you, despiseth me.

Heb. 13. 17. Obey your Prelates and be subiect to
them for they Watch, as being to render
account for your Soules.

Malach. 2. 7. The lipps of the Priest shall keepe
Knowledge, and they shall require the Law

which resolneth all Quest of faith. 7
out of his Mouth, because he is the Angell
(or Messenger) of the Lord of Hostes.

He that shalbe proud refusing to obey
the Commandement of the Priest, who
at that time doth minister vnto the Lord,
by decree of the Iudge, that man shall
dye. Deterom.
17.

How shall they beleene, whome they
haue not heard? How shall they heare
without a Preacher? How shall they
preach, vnles they be sent. Rom. 10.
14. 15.

Hee hath giuen some Apostles, Some
Prophets, and Euangelists, others Pa-
stors, and Doctours &c. that we be not
now little ones wauering, and Carri-
ed about with enery wind of Doctrene. Ephes. 4.

The Church of the Liuing God is
the Pillar and Ground of Truth. 1. Tim. 3.
15.

Out of which texts I frame
this argument.

THose to whome Almighty God
hath promised the spirit of Truth,
to teach them all Truth: and in whose
mouth he hath placed his word, (and
this not for one, or two, or moe of the
first ages after Christ, but for euer, & all

A 4

dayes

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dayes, vntill the end of the world) making them his Legates, and Messengers ouer the whole world, and out of whose mouth people are to require his Law, in whome they are cominanded to heare, beleiue, and obey, in whatsoever they teach, as if Christ Iesus himselfe did teach, and this vnder paine of Death, and eternall Damnation, and of being accompted as *Heathens*, and *Publicans*.

Those (I say) to whome such Promises are made, and such Authority is giuen by Allmightie God, without any Limitation, or *restrictiue Condition*, must needs be thought to haue farre more Authority then any others, to whome no such Promise was made, nor Authority giuen, yea they must needes be thought to haue *Infalible* Authority, and to be a firme Pillar, and Ground of *Truth*, as *S. Paul* stileth the Church: soe as they neuer did, nor shall be permitted, to teach any errours by *Addition*, *Detraction*, or *Misinterpretation* of Gods Word, at least with vnanimous Consent, and when (by a *Visum est Spiritui Sancto et nobis*, or some such like signe of vsing
their

which resolueth all Quest. of Faith. 9
their full Authority) they expresse
thēselues to teach (as Gods Legats, Mes-
sengers, and lawfully sent Preachers,) not
thire owne Priuate inuentions, or opini-
ons, but the publique Doctrine of God,
and the Church. But to the *Doctours*, and
Pastours of the Catholick *Visible* Church
in all Ages these Promises were made,
and this Authority was giuen without
any Limitation, or *restrictiue Condi-
tion*, as appeareth by the Texts afore-
cited.

Therefore the Authority of *Doctours*,
and *Pastours* of the *Visible* Church in
all ages is *Infallible*, in all points
with vnanime consent, or by their
full Authortie, they teach to be deuine
Truth, whether the poynt be great,
or littell, Fundamentall, or not Funda-
mentall, or whether they bring prooffe
for that they teach out of Scripture, or
not. For in the aforesaid text there is no
such *Limitation* of great, or little, Fun-
damentall, or not Fundamentall points of
Truth: Nor any such *restrictiue Condi-
tion* of proouing what they teach out of
Scripture,

Secondly

Seendly I prooue the same by Sentences of ancient Fathers.

*S. Iren. l. 3.
cap. 4.*

First *S. Irenaeus*, who liued in the next age to the Apostles, sayth. *We ought not to seeke Truth from others, which we may easily receaue from the Church; Sith the Apostles haue layd vp in it, as in a rich treasury, or storehouse, most fully those things which are of Truth &c.* And a litle after to shew that this is not meant with onely Limitatiō of Fundamentall points he addeth saying: *and if controuersie arise euen about some small questiōs, should we not haue recourse to the most ancient Church, in which the Apostles did Cōuerse and take from them what is certaine, and cleare in this question.* And further, to shew that it is not necessary that this Church must prooue euery thing she doth teach out of Scripture, he presently addeth: *What if the Apostles had left vs no Scripture, ought wee not to haue followed the Order of Tradition?*

*Tert. lib. de
Prescript.*

2. *Tercullian* saith: The order of things doth require, that this Question should first be propounded, to whome
„ doth faith belonge (as if he should say
„ which is the true Church?) Whose are
the

Whicg fefolueh all Quest . of Faith . 11
the Scriptures; from whome, by
whome, when, and to whome, was the
Discipline deliuered, by which we are
made Christians, for where the trueth
of Christian Discipline, and Faith shall
appeare to be, there shalbe the Trueth
of Scriptures, and expositions, and all
Christian Traditions. By which we may
learne, that although to one, who
doth beleeeue Scriptures, we may out
of them prooue which is the true Church,
yet to proceed according to right or-
der of things, the true ancient, & alwaies
Visible, continued Church, is to be found
first; and from the true Church we
must finde which be true Scriptures,
which true Expositions, and all true
Christian Traditions.

3. *S. Cyprian* saith: That from no
other roote do Heresies and Schismes
springe, but from this, that men doe
not obey the Priest of God, neither do
consider, that in the Church there is on
Priest, and one Iudge for the time in
steed of Christ.

S. Cyprian
lib . i . c .

3.

4. *S. Basill* saith: The Doctrines
which are in the Church now proposed
and Preached, we haue partly from the
written

S. Basil. lib.
de Spiritu
sancto. c. 27.

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„ written Doctrine, partly from the Tra-
 „ ditions of the Apostles, brought vnto
 „ vs in mystery, both which are of like
 force to piety.

S. Chrysost.
 vpo these
 words. 2.
Theff. 4. 14.

5. *S. Crisostome* vpon those wordes,
hold the traditions &c. saith: Hence it is
 euident, that the Apostles did not De-
 „ liuer all in writing, but many thinges
 „ without writing, and that the one, and
 „ the other are a like worthy of Credit.

S. August.
lib. contra
epistolam
fundamen-
ti. cap. 5.

6. *S. Augustine* attributeth so much
 to the Authority of the Church, that he
 saith: I would not beleue the Gospell
 it selfe, if the Authority of the Church
 did not induce me. And speaking of a
 poynt which could not be prooued out

Lib. 1. contra
Crescon. c.
32. or 33.

of Scripture, he saith: The Truth of
 Scripture is holden by vs, when we do
 that which pleaseth the whole Church,
 which the Authority of the same Scri-
 „ ptures doth cōmēd, & because holy scri-
 „ pture cannot deceiue, whosoever is a-
 „ fraid to be deceiued with the obscurity
 „ of this Question: Let him aske the Iudg-
 „ ment of the Church, which without all
 „ ambiguity the holy Scripture doth De-
 „ monstrate. And in his Epistle, he affir-
 meth: That it is most insolent madnes

Epist. 118.
5. 1.

Which resolneth all Quest. of Faith. 13.
to dispute against that which the
Church doth vniuersally practize.

Lastly *S. Vincentius Lirinensis* living
neere to *S. Augustines* time first aduiseeth
(as a Rule to Discerne, and to preserue
vs from heresy) to Ioyne the authority
of the Catholick Church, her Tradition,
and Interpretation to the written Word
of God, in regard the height of Scripture
is such, as euery man doth not take it
in one, and the same sense, but so many
sensuall men, so many sensuall senses of it
may be made. And he assureth, that
this Church of Christ is so diligent and
wary a keeper of Doctrine, Deliuered
as a sacred Depositum vnto her, that
nihil in his permutat, nihil minuit, nihil
addit, she neuer chaungeth any thing (to
wit, by misinterpretation of the sense and
meaninge of any point of Faith). nor di-
minisheth any thing (to wit, by Denying
what was once held for a point of Faith,
nor addeth any thing (to witt, by affir-
ming any thing to be a *Deuine Truth*,
which was no at first for such Deliuered
by *Christ*, & his *Apostles*.) And a little
after he sheweth, that although it may
seeme, that the Church in the Decrees
of

See Saint,
Augustine
de utilita-
te credendi
cap. 10. vs-
que ad si-
nem libri.
S. Vinceti-
us Lirinen-
sis in his
goulden
treatise a-
gainst he-
resie. c. 1.

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of her Couñsels may haue made some addition, or change: yet indeede the addition, or change is not in substance, or in sense, but only (being excited by nouell Heretiques,) she setteth downe in writinge what from our Elders shee receiued by only *Traditiō*, and the better to expresse in words what was infoulded in ancient Beleife, she somtymes giueth to an old article (not a new sense, but) a new name, as for example, the Conncell of *Nice* added the word *Consubstantiall*, and the *Lateran* Councell, the word *Transubstantiation*, without any mutation of the Sense of the Article.

3 *I prooue the same Verity by these ensuing plaine reasons.*

The first Reason.

If the Authority of the Church be not Infallible, but (as the Authority of other men) onely fallible, and such as may erre, and hath erred, in any one point proposed as a deuine Truth, by Vnanimous Consent, or full authority of it. It will follow, that we neuer haue, nor can haue, (according to the ordinary Course of Gods prouidence, and

Infallible

Infalible certainty of any other Point of our Faith proposed by the Vnanimous Consent, or full Authority of the same Church. For if it can erre, and hath erred in any point so Deliured; we may iustly feare, and haue no assured ground to assure, that she teacheth Infalible Truth in any so the rest. As *S. Augustin* sayth of holy Scripture, if we once admit any vntruth to be in any one parte of it, we shall thereby take away all infalible authority, and credit from it in all the rest.

But if we neyther haue, nor can haue *Infalible* certainty of any point proposed, as deuine Truth by vnanimous consent, or full authorite of the Church, we can haue no Deuine fayth at all: for sith as *S. Paul* signifieth; *Deuine Fayth cometh by hearing the Word* of Christ; preached by those onely, who are lawfully sent (as are those Doctours and Pastours lineally descended from Christ, and his Apostles, which by Christ his appointment must be allwayes in the Church) If we can not haue *Infalible* assurance, by hearing these Doctours, and Pastours in any point they teach, we

Rom. 10.

Eph. 4.

we can haue noe Deuine Faith at all; for this requireth *Infalible* assurance. Therefore, If the Authority of the Church or the Doctours or, Pastours thereof be not *Infalible* in proposing, and teaching Deuine Truth in whatsoeuer, euen in the least poynt, we can haue no *Infalible* assurance in any other poynt of Deuine Truth, nor any Deuine Faith in whatsoeuer point although most necessary to saluation.

The 2. reason.

IF we that liue now, had neuer heard of Christ, or his Apostles, or their Preaching, or writing Deuinely reuailed Truths, necessary to Saluation: or had onely heard of them one, or moe, but such as weare cōmonly, knowne to tell nothing but fictions, and lyes; we could not at least according to the ordinary course of deuine Prouidēce beleue these necessary points at all; yea although we had heard of these, by some one, or moe honest men, who sometyms speake true, sometyms false, the most we could doe were to assent vnto these things, by a probable, yet weake, and fallible opinion, or humane faith. Therefore to as-
sent

Which resolveth all Quest of Faith . 17

sent vnto these things, by an absolute, sure and Infallible Iudgment of Deuine Supernaturall faith; It is needfull, that these Doctours and Pastours of the Church, by whose teaching we are by the ordinarie course of Gods Prouidence to learne them by men, not only sent, but also Infallibly assisted by God, and that partly with naturall, or at least with Supernaturall gifts, this their Authority may Sufficiently be made knowne to be such, as may Iustly moue men to a supernaturall, Deuine, and Infallible beleefe. For although. these things be (as they are in all the foresaid cases) *in themselves* infallible, & Deuine Truths; yet they do not breede *in vs* Infallible, supernaturall, and Deuine beleefe, vntill they be applyed to our vnderstanding, by a meanes hauinge in it a due Proportion of Deuine, supernaturall, and Infallible Authority. Sith therefore *This ordinary* meanes, which by Gods appointment, is to apply these Truths to our vnderstanding; is no other, besides the teaching of the Doctours, and Pastours of the true, continually Visible, Catholique Church.

B

It

It must be granted, that they have an Infallible, Supernaturall, and *Participative* Deuine Authority in their teaching, so long as they teach with Vnanimous consent, and conformable to that, which is Authorized Doctrin of the Church.

The Third Reason.

IF there be not Infallible Authority in the Pastours of the Church, in Proposing deuine Truths, by vnanimous Consent or by there full Authority: it is (at least morally) Impossible, that Vnity of Faith soe much commended, and required so much to be amongst Christians, should be preserued, or that Heresies, & Schismes, so much spoken against, both by Scriptures, & Antient Fathers, could be preuented, or taken away. For sith words, of Scriptures, do not expresse all matters pertaining to Faith, (as namely) which Bookes be Canonickall Scripture, which Apocriphall, which in doubtfull, and not euident causes, is true, and Infallible translation, and which is the Infallible sence of the wordes of the holy text,

1. Cor. 1. 10.

Ephes. 4. 3.

45.

Philipi. 2. 2.

Gal. 5. 20.

which resoluerh all Quest. of Faith. 19

text, and which taxts those be, which containe points of doctrine Fundamentall, or necessary for all sorts to know, & Beleeue expressely.) Sith also about seeming plaine words of Scripture euē containing points necessary to be knowne, and beleued expressely, there haue bin, and daily doe, or may arise questions, or Coutrouersies euen amongst learned men, about the sence; Some houlding it necessary to saluation to take the words in this, others in a contrary sence. If there be not an Infallible Aucthority in the Church to instruct men Infallibly in the right sence, and to deside controuersies arising about the sence; How it is possible that men should submit these there different opinions to some other mans Iudgment in matters of such moment, as is eternall Saluation, or Damnation, when each man is, by nature apt to apprehend, that to be truest, which seemeth so to his owne witt and vnderstanding, and that to be securest, which being sutable to his owne apprehention, seemeth to be confirmed by (to-him-seeming-plaine) words of deuine Scripture, as euery

sensuall sect maister apprehendeth his opinion to be confirmed by some or other (to-him-seeming-plaine) wordes of deuine Scripture.

Other Reasons might be added: But by these it is playne enough, that the Authority of the perpetuall *Visible* Church, is not onely such, as is of other priuat men, who do not Ordinarily erre in points of Faith, Fundamentall, and necessary to be knowne of all sorts, or in such points which they can evidently prooue out of Scripture: but that it is absolutely Infallible, and neuer did, doth, or shall erre, at least with Vnanimous consent, or when it teacheth by her full Authority, in whatsoeuer point Fundamentall, or not Fundamentall, prooued, or not prooued by Scripture.

(✕) See
Cathol.
Tabula
Cathogr.
See also S.
S. his En-
gish Cata-
logue in the
Appendix to
the Anti-
dote.

Which being so: you may plainly see, supposing there cannot (as there cannot) be assigned anie other *True Visible* Church, in all Ages since Christ, different from the *Roman*, which can, & doth shew it selfe to haue beene (+) *Visible*, and teaching without change the Faith of Christ in all Ages. You may
see

which resolueth all Quest. of Faith. 21

see (I say) First how safely you may rely vpon the Authority of the Roman Church, and noe other in whatsoever point, pertaining to Christian Faith, and Religion, especially when euen best learned Protestants do grant that (†) Saluation may be had in it. 2 How vniustly Protestants pretend cause of there seperation from her, to haue bene that she hath changed her first faith, ether by Addition, Detraction, or Misinterpretation of any point of Faith, especially necessary to saluation. Thirdly, how needfull it is for those who (either for one reason, or other) remaine seperate from the Faith, Vnity, and obedience of the *Roman* Church, to returne with speed into the Vnity of the Roman Church, as the doue into Noe his Arke, in regard there is noe other place, whereupon they may safely rest the feete of their Faith, & Conscience, or where in they can abide with out danger of being drowned in eternall Damnation. For out of the true, infallible, all wayes Visible Catholicke, (which is onely the Roman) Church. There is noe communion of Saints, no remission of Sinnes, no saluation of Soule

(†) See
Protestants
Apology
Treat. 1.
Sect. 6.

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Soule to be hoped for . And what v
it profit a man to gayne all the wo
with losse, or hasard of the losse of Ete
nall Saluation of his Soule .

I will therefore conclude with t
Dilemma drawne out of a discourse
S. *Augustine* . If there be no Prouider
of God in human matters , then a m
neede not indeuour to be of a right Re
ligion, nor care whether he be of this
or that , or any Religion at all . But i
there be a deuine Prouidence (as all but
Atheists do confesse, and these also may
be cōuincd to beleue by the greatnes,
multitude , beauty , variety , and order
• which is seene in the whole world , and
by the secret instinct ingrauen in the
hartes of all , euen most barbarous
people , and felt somtimes , especially
in daunger of death , euen by Atheists
them selues .) Then it is not to be dou
bted but that there is by deuine pro
uidence ordained some on, or other cer
taine , and Infallible Authority , vpon
which, as vpon a sure Step we may rely
for finding out that one Infallible , and
entire true Faith, and Religion, in
which God is Pleased to be serued of
men,

Which resolneth all Quest of Faith . 23
men , and without which it is Imposs-
ble, that God should be pleased, or men
doe to him that duty , for which they
were created , or attaine that happy
End, vnto which they were ordained .

But among all Authorities ordai-
ned by Almighty God for this purpose ,
there is none greater , and more worthy
to be credited , then the Authority of
the Catholicke Romane Church, which
euen by Confession, or acknowledgmeēt
of Mankind hath beene esteemed to haue
highest Authority from the Apostolicall
Seate , & by successiō of Bishops , while
Heretiques haue in vaine barcked round
about it, & haue ben condemned partly
by the Iudgment of the people , partly
by the grauity of Counsels, partly by the
Maicesty of Miracles . To which Autho-
rity not to yeald principality is huge
impiety, or headlong arrogancy .

Therefore it is not to be doubted, but
the Authority of the Catholicke Ro-
man Church is Infallible , and that v-
pon it, as vpon a sure stepp we may rely,
or finding out that One Infallible entire
Faith , and Religion which is necessary
to Saluation.

FINIS.